

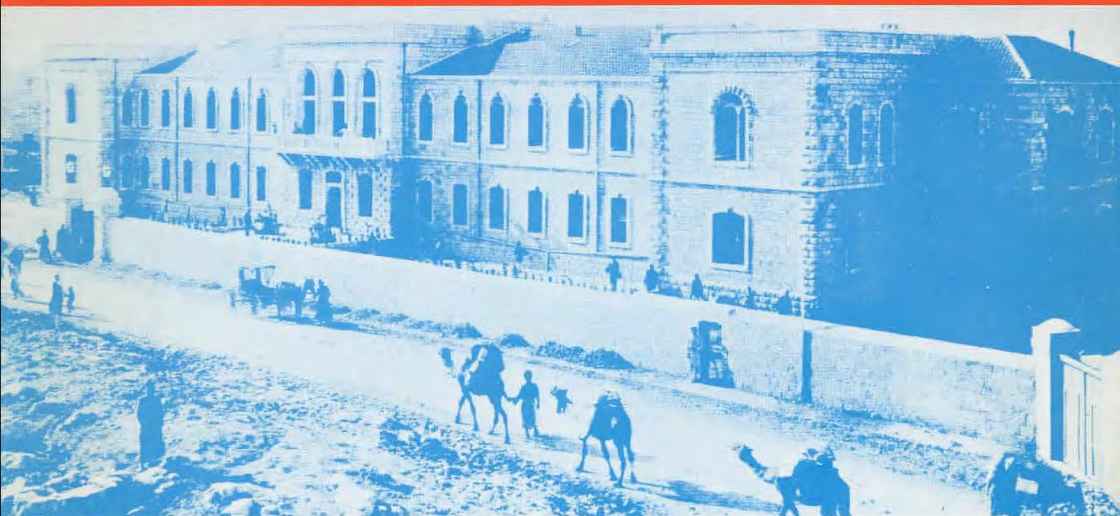


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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association. Membership on the Board of Directors is by vote of the membership and candidates for the Board are limited to the individuals whose primary vocation is not numismatic-related business.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

I hope you will get as much enjoyment out of the second issue of the Shekel I have edited, as I have had pleasure in doing the preparation. The cooperation I have received is fantastic, with all the regular contributors getting their copy to me well in advance of the deadline.

Several of the in depth articles in this issue are exceptionally well written, and many of the items are photographed for the very first time. There are a few human interest stories; stories rarely seen in numismatic publications.

Our covers for 1978 will feature a picture relating to one of the articles, and I hope you approve of this new format.

See you next issue — E.S.

EDWARD SCHUMAN, *Editor*

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The President's Message

WELCOME 1978.

We look forward to great things for A.I.N.A. in the coming year. Did you notice that your SHEKEL is arriving a bit earlier? Our new editor Ed Schu-



MORRIS BRAM

man lives in Florida you know, and there seems to be longer hours of sunshine in Florida. While he is out in his boat fishing, waiting for the fish to bite, he is working for A.I.N.A. thinking up new ideas and new articles to bring to you.

Last year, the total membership dues revenue did not pay the cost of putting out the SHEKEL. We must again stress the necessity of bringing in new members to our organization. The more members we have, the stronger our organization becomes. In my travels all over the country, visiting the many Israel Numismatic Societies, in many cases only a handful of club members are A.I.N.A. members. There are some clubs that are 100% A.I.N.A. members, but these are the exception, instead of the rule. We hope that a larger number of club members, who receive all the benefits given to the clubs by A.I.N.A. will see it our way, and sign up. It is most important, and will help to make our organization a better organization, and our SHEKEL, a better publication.

Separately in this issue, you will read of the formation of two new A.I.N.A. clubs. The Israel Numismatic Society of Buffalo, New York, and the Israel Numismatic Society of St. Louis, Missouri.

We welcome you both into the family of A.I.N.A. clubs which span our country from way down south in Sunny Florida, to snowy Alaska. We hope in the not too distant future to fill in the spaces on the map with clubs. Hopefully, we will one day have at least one club in each of our 50 States.

The Greater New York Coin Convention, held simultaneously with the convention of the American Israel Numismatic Association is practically around the corner. This is a beautiful time of the year to visit New York. Committees are busy working on arrangements and some new ideas of perhaps a theatre party for the ladies, or something on this order are being looked into. AINA's 10th Anniversary was good. The 11th even better, and wait 'til the Bar Mitzvah? Boy will we have something then.

I am happy to tell you that as of November 30th, the 11th Annual Tour to Israel was completely sold out, and 23 people are on the stand-by list. There are only so many rooms allotted to us in Israel, and we sincerely regret closing out the tour so soon. As it is, this will be the largest tour we have ever had, with three full busses.

In closing, please remember that we are here to serve you. A statement spelling out the purpose of A.I.N.A. is printed inside the front cover of each issue. Sometimes, what is so obvious is often overlooked. Take a few minutes and read or reread it.

Shalom

MORRIS BRAM

Yad Vashem Presentation Medal

By SHOSHANA BIRNBAUM

Jerusalem Post Reporter

Jewish prayers and Salvation Army hymns echoed through the Yad Vashem Memorial hall, as homage was paid to French and Dutch families who risked their lives to save Jews during the Holocaust. They were awarded the highest honours that Yad Vashem bestows: an engraved medal, and the right to plant a tree in *"The Avenue of the Righteous Gentiles"* in the memorial grounds.

Watched by a crowd of tourists, friends and celebrities, each of the honoured families was ushered to the centre of the dimly-lit memorial floor.

First came Sietske Postma, a Dutch school teacher who fed and sheltered a 22-year-old Jewish woman from 1943 to 1945, thus saving her from the fate met by the rest of her family. Following her in line was Nurit De Haas — the girl she had fostered—now a Nahariya housewife.

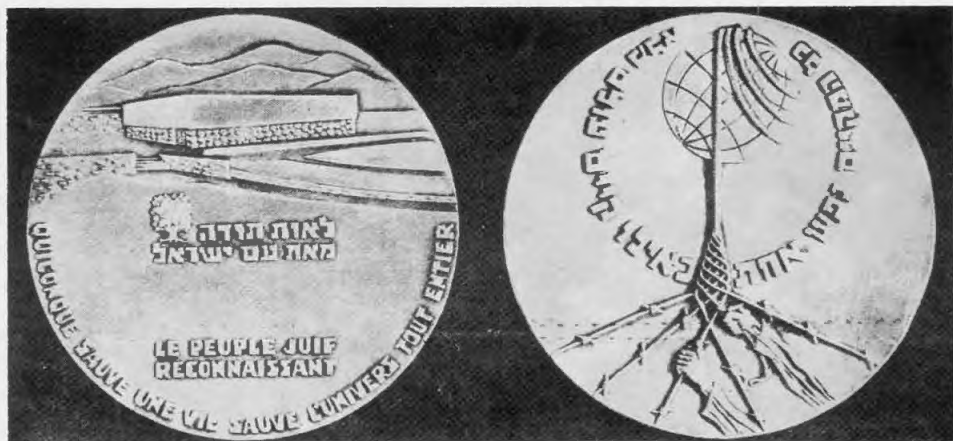
Paul and Marguerite Tzaut, a white haired French couple, joined them. These two staunch Salvation Army members (for whom the hymn was sung) ran an old-age home in an isolated part of northern France during World War II. At the same time they aided and sheltered numerous Jewish refugees, some of whom they registered as *"employees"* of the institution, at considerable personal risk.

Two other French families — Jean and Emilienne Goutaret and August and Helene Pfister — were honoured for taking care of a Jewish child throughout the war, without asking any payment.

After the brief multi-lingual ceremony, the families raised the flame of the eternal light that burns in the hall. There was dead silence as the smoke curled up towards the tiny hole in the stone ceiling, and they walked out into the bright sunlight.

Outside, at the tree-planting ceremony that followed, Nurit De Haas recalled clearly those critical years. *"When deportation in Holland began, I prepared my rucksack in readiness to go to Poland,"* she said. But a Resistance member working with her at the Jewish hospital in Amsterdam noticed and commented, *"It's a pity—with hair as blonde as yours you could get away."* The underground movement found a volunteer Calvinist family in Ferwerd.

When Nurit arrived, Sietske opened the door and said: *"Come on in, I'll give you some coffee and you can wash your hands."* *"But I have no money,"* said the young girl. *"We didn't take you for money,"* the lady replied — *"We took you because you are one of the Chosen People."*



Medal awarded to 'Righteous Among the Nations' who attended a ceremony in their honour at Yad Vashem. The inscription reads: "A mark of thanks from the Jewish people — He who saves one soul, it is as if he has saved an entire world."

Alas, No More The Pidyon Haben Coin

By D. BERNARD HOENIG



Photo by Daniel Hoenig

LIKE FIVE MOONS on a cloudless night, the silver coins glowed brilliantly from their blue velvet bed. Breathtaking, beautiful in simplicity, they were Israel's commemoratives for the Pidyon Haben, the ritual of redeeming the first born son. Inspired by the Torah and 3,000 years of tradition, these were the symbols of a free Jewish state; five ancient *shekalim* in modern day garb, proudly declaring for all to see,

*"... and the first born of thy sons
shalt thou redeem."*

It was 1970. Never before had I seen such coins — or even known of their existence. Yet it was this gift from a non-Jewish friend that introduced me to the world of Jewish numismatics and the many hours of enjoyment and satisfaction that followed. Thus there was sadness when the announcement was first seen:

*"The 1977 issue will be the last of
the Pidyon Haben series."*

No ordinary commemoratives were these Pidyon Haben coins. For the first time in Jewish history there were specially minted coins for a Jewish ritual. The tarnish-

ed silver of the Galut could be set aside at last. The child would be redeemed with true emblems of Israel that conformed to the Law and beautified its traditions.

*"I wish to redeem my son. And so I
give you five coins, as required by
the Law, as the value of his redemp-
tion."*

*"Blessed art Thou, the Lord, our G-d,
King of the Universe, Who sanctified
us by Thy commandments and com-
manded the redemption of the son."*

And so one must wonder as to why they are gone. Religiously, the ritual of the Pidyon Haben is of great importance; significantly more important than even the Bar Mitzvah for its source stems from the Bible itself. Its purpose extends beyond the ceremony of redeeming the child from service to the Temple. Rather it is a reminder of G-d's grace to His people when,

*"... on the day that I smote all the
first born of Egypt, I hallowed unto
me all the first born of Israel."*

(Numbers 3:13)

PIDYON HABEN SET



A special case and a handsomely decorated certificate are provided with each set of five Pidyon Haben coins as prescribed by biblical ordinance for the ceremony. The certificate bears the signature of the Chief Rabbis and of the Bank of Israel, officially attesting the ritual fitness of the coins for the ceremony. Space is allowed for inscribing personal details.



Although there is no Temple or formal priesthood today, the Pidyon Haben ritual is a ritual of hope. With five brilliant bursts of silver flame, it rekindles the faith that one day the Temple will be restored, and that the children will be the ones to lead us home.

Numismatically, the creation of the Pidyon Haben coin belied the belief that commemoratives were meaningless objects; medallion art with a nominal value. In reality, this was the ultimate trade coin, for it acquired much more than just goods, becoming barter for a child. It was

the only coin ever to be approved by the Rabbinate who measured its silver content to comply with the Law.

While many will say there is no need to weep and that demand for the coin will always be met, the fact is that — numismatically — it will never be the same. Buying from a dealer or collector will supply that demand for many years to come. But no longer will the Jewish State be producing Jewish coins for the actual practice of the Jewish religion. It is this total concept of the Pidyon Haben coin to which we sadly say "farewell."

Freemasonry In the Holy Land

By JACK L. BURMAN, L.M. - 66



JACK L. BURMAN

Freemasonry is the largest, and by far, the oldest fraternal order in the world. It is a non-sectarian Brotherhood, which grew out of Guilds of stone masons, who built the Temple of King Solomon, in Jerusalem, with the aid of Hiram-King of Tyre.

GRAND NATIONAL LODGE



Palestine, National Grand Lodge. Gift with green enamel. Identified in English, Hebrew and Arabic and showing both the cross and Star of David as well as the Masonic symbol.

Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. Masons are earnest, pious and dedicated men believing in helping each other as brothers, and in learning the fundamental truth, the observance of which tends to promote stability of character, conservatism and good citizenship. Freemasonry is not a religious institution, yet its constitution embraces all religions, since a pre-requisite for membership is to believe in the existence of a Supreme Being. Some of its words and phrases are taken from Hebrew terms and Solomon's Temple plays an important part in the symbolism.

Jerusalem is the birthplace of Freemasonry. Masonic lodges have been in existence in the Holy Land since the per-

iod of the erection of King Solomon's Temple.

Solomon, King of Israel, the first Grand Master of Freemasonry, was the son of David and Bathsheba, born in 2871 BCE. Of him it had been prophesied to his father,

"Behold a son shall be born to thee who shall be a man of rest and I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name, he shall be my son and I will be his father, and I will establish the throne over Israel forever"



Tel Aviv. Bezael Lodge #20. Issued on the occasion of the 25th anniversary 1944-1969.

Masonic lodges are known in the Holy Land from the mid 19th century. During the Ottoman regime six lodges were organized throughout the country. The first regular lodge was established in Jerusalem in May 1873 under the jurisdiction of the Grand Lodge of Canada. In 1891 another lodge was established in Jaffa under the National Grand Lodge of

Egypt. During the years 1910-1911 three lodges were founded by the Grand Lodge of Scotland. During the British Mandatory regime, Freemasonry flourished under several jurisdictions, under the Grand



**Tel Aviv-Jaffa. L. Moriah Lodge #3,
10th anniversary. Dated (?) 5928-5938.**

Lodges of Scotland and Palestine. In 1932, four lodges in Jerusalem, under the National Grand Lodge of Egypt, constituted themselves into the National Grand Lodge of Palestine. Later three lodges of other jurisdictions joined it.

With the establishment of the State of Israel, a number of changes occurred. The lodge under the Grand Lodge of England and one under the Grand Lodge of Scotland, moved out of the area. The remaining lodges of foreign origin and the five lodges under the German Symbolic Grand Lodge in Exile, joined the National Grand Lodge of Palestine. The

five remaining lodges under the Grand Lodge of Scotland, started to negotiate with their Grand Lodge to consecrate a Sovereign Grand Lodge of the State of Israel, which would encompass all the Masonic lodges in the country. On Oct. 20, 1953 the United Grand Lodge of the State of Israel was constituted and since, is the only sovereign Grand Lodge in the State of Israel.



Haifa. Mount Carmel Lodge #44.

In 1970 The United Grand Lodge of the State of Israel consisted of 3500 members belonging to 64 lodges. Among its active membership from all communities are Jews, Christians, Muslims, and Druse. The activities of the Grand Lodge and its many lodges are a Masonic Old Age Home at Nahariyyah, a Mutual Insurance Fund, a Masonic library and Museum plus many Masonic Temples throughout the State of Israel. Some of the lodges are illustrated by their Commemorative medals.



**Jaffa-Tel Aviv. Al-Salam Lodge #47.
Struck in 1959.**



Netanya. Havatzelet Hasharon Lodge #38.

The Halukkah Money of the Kolelim

By EDWARD SCHUMAN

KOLEL literally means "comprehensive," "embracing all," a word used in comparatively recent times to describe two entirely different groups.

It refers to a group of Ashkenazi Jews in Erez Israel, all originally from one country or from one district, the members of which received allocations from the funds collected in their countries of origin for their support.

The word *kolel* was subsequently also applied to institutions for advanced talmudic studies which were for married students, since the yeshivot were confined to unmarried students. In later years, however, and particularly in the State of Israel, it was applied to all institutions of higher talmudic studies for married students. The members of the *kolel* receive a monthly stipend sufficient for bare livelihood.

HALUKKAH is the name given to the financial allowance for the support of the inhabitants of Erez Israel from the contributions of their coreligionists in the Diaspora. In a wider sense, *halukkah* denotes the organized method of this support and the institutions responsible for it, especially after the end of the 18th century. The support given by the Jews of the Diaspora to their brothers in Erez Israel was customary even in ancient times and there are references to it in the periods of the Mishnah and the Talmud. Rabbis left Erez Israel to seek contributions abroad for the support of Torah scholars. This method of support for the inhabitants of Palestine became widespread and encompassed the whole of the Jewish world.

The fundamental idea on which the *halukkah* is based is the conviction that Erez Israel held the central position in the religious and national consciousness of the people, hence the special importance accorded to the population residing there. This population is not to be considered as any other entity of Jews, but rather as the representative of the whole Jewish people, the guardian of all that is sacred in the Holy Land; in this

role it merits the support of the whole people.

The *halukkah* arrangements were different with the Sephardim and the Ashkenazim. With the former *halukkah* was only distributed to such scholars whose study was their profession. In accordance with the principle that the purpose of *halukkah* was to support those who studied the Torah. The poor of the community only benefited from the *halukkah* indirectly. The justification for this system was that the Sephardim were integrated in the country. They could earn their livelihood, and were not dependent solely on *halukkah*. In practice, with the absence of regular support, there were many poor in the community. In addition to the *halukkah* for individuals, the Sephardi *kolel* also set aside a part of its income for general community expenditure.

The *halukkah* of the Ashkenazim was divided on the basis of a fixed sum per head. In addition to this, scholars received an additional allocation in accordance with their status. Occasionally, there were supplementary allocations derived from special contributions which the *kolel* received apart from its regular income. The *halukkah* allocations differed from *kolel* to *kolel*, according to the income and the number of members. In 1913 the *halukkah* of the Hungarian *kolel* was 100 francs for every person each year, while that of the Holland-German *kolel* was 360 francs for a couple with a further 80 francs for a child. Generally, the *halukkah* allocation was far from sufficient to provide for the requirements of those who received it, and as the possibilities of gaining a livelihood were extremely limited in Jerusalem, most of the *halukkah* beneficiaries lived in poverty. They and their *kolelim* were generally in debt.

The *halukkah* was a decisive factor in the existence and the development of the Jewish population in Palestine. Its importance grew during the 19th century and early years of the 20th century, when immigration reached serious proportions. At that time Palestine was economically



Kollet Siebenburgen Siladi: Obverse

poor and was ruled by a retarded and corrupt Turkish government. Under these circumstances the *yishuv* could not have existed, much less have grown, had it not been organized within the framework of the *kolelim*, who provided for their people and gathered money from abroad.

This is promissory note given by the *Kollet Siebenbürgen Siladi* to R. Eliezer Wirzberg for the amount of 109 piastres for mutual help. The note is dated 1 Kislev 5674 (= 30 November 1913). It was supposed to be repaid after the receipt of money from abroad, not later than 1 Adar 5675 (= 15 February 1915). This was after the outbreak of WW I and the *Kollet* seems not to have received much money from abroad. On the reverse above is a payment of 10% of the debt. The date is not clear (1 Adar 5677?). The debt stood then at 92 piastres 32 paras. The paper pasted to the reverse is an agreement that the amount due of 92 piastres 32 paras was equal to 65 Egyptian piastres. It says that the repayment of the debt would be effected in installments and the first payment was 10%, i.e. 6 piastres 5 milliemmes. The agreement is dated 1 Teveth 5687 (= 6 December



Kollet Siebenburgen Siladi: Reverse



1910. Issued in Jerusalem. A token in the amount of 5 gold Napoleons. It was signed and sealed by the Yeshiva Hagodolah, Torat Chim Hakolot.



1913. Kotel Austria Galizien. Issued in the amount of 5 gold Napoleons.

1926). There is one endorsement on the front and three on the reverse denoting part repayments.

When the entire world was engulfed with World War I, there simply were not sufficient monies generated into the *Kolel*. Tremendous shortages of most all commodities from food to money occurred in Palestine. The notes of the *Kolel* circulated as promissory notes from hand to hand, from shopkeeper to shopkeeper, with only the good name and faith of the issuance *Kolel* as the backing for these notes.

It is surmised that the amount of *Kolel* notes in circulation were of such magnitude, that when this paper became due, there simply were not sufficient funds to redeem them. Some *Kolel* simply closed their doors and went bankrupt. Others instituted partial payment schemes, and many notes found today are so marked on the reverse. Others spread out the payments over long periods of years, and eventually redeemed their obligations.

With the beginning of the new *yishuv**.



1914. Warsaw Poland. Issued in the amount of **25 Piasters.**
Signed and sealed by the Kolel of Warsaw.

the importance of the *halukkah* decreased continually, and after World War I it was limited to the circles of the old *yishuv*. In these circles, some *kolelim*⁺ still exist, but they have lost their former public importance. In practice, they have become charitable societies and their principal income is derived from their property and contributions given out of traditional sympathy.

*YISHUV—The Talmudic Community.

+KOLELIM—Plural of Kolel.

Bibliography: *Encyclopedia Judaica*.

Hebrew translation by Samuel Lachman.

New Membership Incentive Announced

A limited number of Kagan catalogs of ISRAEL'S MONEY & MEDALS 1948-1973 will be used in a membership drive to attract 500 NEW members to A.I.N.A. If a member recommends a person for A.I.N.A. membership, we will send to him or her with our compliments a copy of this book. We will also include a copy of the book for the new member . . . 1000 copies of this book are set aside for this purpose, so don't delay. This offer is good while the allotment of books lasts. A.I.N.A. Clubs . . . Sign up your members. The club copies can be used for the library or whatever purpose you wish.

UNITED JEWISH APPEAL MEDAL WAS ISSUED TO COMMEMORATE ITS 1977 CONVENTION IN JERUSALEM

by Shmuel Matalon, Tel-Aviv



The yearly convention of the representatives of the United Jewish Appeal usually takes place in New York. In 1977, however, there was an exception. To symbolize the connection between the Jews in the United States and the people of Israel, it took place in Israel. The motto was: *This year in Jerusalem*, 3000 delegates from about 100 communities in the United States attended.

This convention certainly deserved and earned a special medal: designed at the Geier Studios in the U.S., struck by the IGCAM, numbering 1000 in bronze and 500 in silver, size 59mm.



On the obverse: "This year in Jerusalem", both in Hebrew and English, and the words: *United Jewish Appeal*, at the bottom. **On the reverse:** the tower of David, with the quotation that has become a solemn vow on the lips of Jews through all generations: "For Jerusalem's sake I will not rest", both in Hebrew and English.

All in all, it is a beautiful medal certain to be coveted by every medal collector. The medal was sold to the delegates attending the convention.

IN THE PURSUIT OF PALESTINE RARITIES

By SIDNEY L. OLSON



SIDNEY L. OLSON

I had become interested in collecting Israel trade coins early in the 1960's. At that time, very little or nothing was known about what they were worth or how many there were available. Die varieties were pretty much a hush-hush thing, and all in all, they were very inexpensive to obtain if one could find anybody who had them.

A very natural evolution from this was to go backwards into time and start collecting Palestine Mandate material. Although not plentiful, Palestine Mandate coins were available and could be collected. I was able to purchase a gem complete set of the 59 specimens from a dealer in Israel at what seemed like an exorbitant price then, but a rather modest price today. Progressing from there, it was an easy step into both Palestine currency and also early Israel currency, starting with the first issue series.

During the ANA convention in Miami in 1967, a dealer phoned me at home and asked me if I was interested in a 50 pound Palestine note. I said yes, to which he countered that the price was high. Before the next hour was up, he was at my apartment and I was the owner of the 50 pound note. I knew then that I was well on the road to collecting the rarest of all the rare Palestine Mandate currency notes.

A few hours later I received a tele-

phone call from Jerry Cohen. He had just obtained a double proof set of 1927 Palestine Mandate coins. Was I interested? I naturally said yes, and had acquired two rarities in one day.

Naturally, there was a great deal of talk within our family about the serious type of Palestine Mandate material I was acquiring. Our son, who was soon to leave for permanent residence in London, remembered all the flurry. One day I received a telephone call from him and he said, "Dad, let me read you an ad in the London Times today." The ad was for the Stanley Gibbons auction in 1972, and they would be offering a 100 pound Palestine Mandate note. I became quite excited, and he sent me the clipping. I then phoned him back and said yes, I definitely wanted it and would he attend the auction for me. The rest is history. He did attend the auction, and after some brisk bidding, he was the successful bidder at that auction. Even he did not realize what a momentous day that was at the time. He was followed out of the auction hall with interviews by the BBC and the Jerusalem Post. The story received quite a bit of publicity in London at the time, because it was the highest priced item at that auction, and the press from Israel were quite interested in knowing who would become the eventual owner.

About two months after the auction, my wife and I were in Europe for quite a while. On that trip, we had planned on picking up the 100 pound note and returning it to America with us. When we appeared at the Stanley Gibbons auction building, we were ushered into Mr. Narbeth's office and made quite welcome.

They, too, had become quite interested in what my plans were for the note since they had had several firm bids; the highest of which was equal to about \$9,000 U.S. at the time. I respectfully declined all the offers when I told them I was a serious collector of this material. Mr. Narbeth then said he was hoping that would be my answer because since the sale, something else had come to light.

He had brought into his office a set of Palestine Mandate specimen notes dated 1927 and with it the original letter from the British Colonial Office to Mr. L. Couper appointing him Commissioner for Palestine Mandate currency. Also, they had the tissue copy of Mr. Couper's letter to the Colonial Office accepting the appointment. This material they said was brought in for sale by a very close relative of Mr. Couper's. Mr. Gibbons' company was extremely and conscientiously interested in seeing that this set of specimen notes and letters went into a serious collection. The offer to sell them to me by private treaty was concluded in their office, and I now felt that I had a truly serious Palestine Mandate collection.

During that trip to Europe, my wife and I took an excursion for about a week to Jerusalem. Some of our friends greeted us with the clippings from the Hebrew language newspaper indicating that a 100 pound note had come to light and that it was sold to an unknown American. During that week, I had had offers from at least five dealers wanting to represent me in the sale of the note to parties in Israel. I declined all offers and negotiations because I really intended to keep it for myself and not for profit.

One of the reasons I was prompted to tell this little story is because too often articles are written for trade magazines that are very highly technical and the

1927 PALESTINE CURRENCY BOARD SPECIMEN NOTES



500 MIL



1 IL



5 IL



10 IL



50 IL



**1927 PALESTINE CURRENCY BOARD
DOUBLE DENOMINATION PROOF SET**

human side of collecting seems to have been lost. It is my understanding that there are now four known 100 pound notes, and possibly two or three may yet exist. True enough, this is pitifully few for the large demand that is around.

However, remember that each of the four of us who own a 100 pound note,

at one time had never dreamt we might ever be able to own one. I remain one of the legion of strong supporters that more members of AINA and the various INS groups around the country should bend some efforts towards collecting trade coins and currency. It is an extremely interesting field, and there are still many bargains to be had.



A Note of Gold

By H. BAR-HAI

("Yedioth Ahronoth" Daily, Tel Aviv, July 11, 1972)

The news electrified all those interested in Palestine numismatics throughout the world: "Stanley Gibbons" of London, known as the largest stamp dealers in the world, recently also dealing in banknotes, offer for sale a Palestine mandate LP 100 note.

The offer appeared in the catalogue issued by the company for their auction of June 21, 1972, as follows: "Lot #552. Palestine. Palestine Currency Board. LP 100, First Issue, 1 September 1927. No. A000719. One other known Rarity 7. Starting price £500." (7 is the highest grade of rarity.)

At the end of the British mandate in Palestine, in May 1948, there were in circulation in Palestine 1,587 notes of LP 100 each. But since 100 Pounds were, even then, "a lot of money," representing a purchasing power larger than the average annual income of a resident of Palestine, it is clear that they did not "just get lost," and indeed, except for 7 notes, all were presented for conversion and payment at the offices of the Palestine Currency Board in London, mostly through Israeli and Jordanian banks.

This Board, by the way, still exists formally today. It awaits those 7 notes of LP 100 each, some 104 notes of LP 50 each, and larger quantities of notes of LP 10,

5, 1 and half a Pound, which still "circulate" somewhere in the world, if they were not destroyed by fire or other accidents. It is, however, doubtful if these notes will ever be presented to the Board for redemption at the official rate of One Pound Sterling for One Palestine Pound.

Of those 7 LP 100 notes which, according to the Palestine Currency Board's books, are still in circulation, the location of several, in addition to that offered by "Stanley Gibbons," are known. They are in the collection of Jack Fisher, Arnold M. Kagan and Stanley Yulish, all of the United States. It is rumored that another note exists in a Canadian collection as well.

It is no wonder, therefore, that the offer for sale by "Stanley Gibbons" of another LP 100—perhaps the rarest item in Palestine numismatics in the 20th century—caused quite an interest. The item had the highest starting price in the auction with the exception of one Victorian coin of Britain. In the sale itself it became clear that the starting price was too conservative, the price jumping until it reached £1, 100 — equal, even with a floating sterling, to some 12,000 Israel Pounds. The buyer was a collector of Israeli numismatics from the USA.

SHAARE ZEDEK

By SAUL M. ZABEL

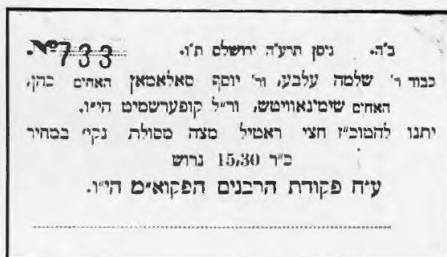


ONE OF THE ancient designations for the City of Jerusalem is Shaare Zedek: "*Gates of Righteousness.*" This is the name that was chosen for one of Jerusalem's most historic and beloved institutions, Shaare Zedek Hospital.

It was in 1873 that the founding committee to establish a modern Jewish hospital in Jerusalem held its first meeting in Germany. The first Jewish hospital, built outside the Old City walls, gates were opened in 1902 to the sick of Jerusalem, irrespective of religion, race or nationality. Since then Shaare Zedek Hospital has been an intimate part of Jerusalem's history, sharing with the city and its people all the crises, hardships, and achievements of the last eight decades.

The hospital was founded by the Jewish communities of Frankfurt am Main and of Amsterdam, in order to provide turn-of-the-century Jerusalem with medical care on a European standard. The population of Jerusalem then included a disproportionate number of the old and the poor. Knowledge of public hygiene and sanitation was at a very primitive level. Shaare Zedek's first hospital director, Dr. Moshe Wallach often prescribed meat and vegetables as the most effective medicaments for the medical problem which he found to be so prevalent in Jerusalem: undernourishment.

The outbreak of World War I cut off aid to Jerusalem from the Jewish communities abroad that were enemies of Turkey. Dr. Wallach, who was active in the communal affairs of Jerusalem represented the German and Dutch who were the only source of flour for Matzoh during the Passover of 1915. He issued paper tokens, gave them to the poor and needy, who presented them to any of the



Dr. Wallach's Matzoh Money

kosher bakeries. The translation of the note reads: "*Give the bearer half a Rotel Matzoh of clean flour, at the price of 15.30 Grush per Rotel.*" These were redeemed by the bakers at Dr. Wallach's office in the hospital at a later date.

For its time in 1902, Shaare Zedek had a magnificent facility, built of sturdy Jerusalem limestone. It opened with about 20 beds and an outpatient clinic. Today it looks less imposing, surrounded as it is by a number of annexes and provisional structures. With every inch of space cunningly utilized, 330 beds can now be accommodated, while thousands of people are treated in the 29 outpatient clinics and services. This is not surprising in light of the fact that Jerusalem has become not only the largest city in Israel, but the one with the highest percentage of elderly and social welfare cases.

In each of Jerusalem's crises the hospital was always on call — tending the wounded of the Arab pogroms of 1921 and 1929, and operating on civilian and military casualties during the War of Independence when it was the only surgical hospital not cut off by enemy forces. During the Six Day War, it treated 450 wounded and performed over 200 operations in 70 hours, for which it received



SHAARE ZEDEK MEDALS

a commendation from the Israel Defense Forces. The Yom Kippur War saw Shaare Zedek converting once again into a fully equipped and prepared military hospital. While 435 wounded from all fronts were received and treated, Shaare Zedek continued to provide surgical services to civilians as well.

In the years following the war, Arab terrorists have kept up their attacks on Israeli civilians. Bomb blasts in central Jerusalem have caused hundreds of casualties, with most being brought to Shaare Zedek. Senior doctors from Shaare Zedek's staff serve in the Army Medical Corps, in military hospitals, and in front line units. Graduates of the School of Nursing become medical officers and train additional personnel as medics. Special courses in the Shaare Zedek Emergency Ward are held for army medics and paramilitary youth to keep them up-to-date on wartime and emergency procedures.

A series of paper tokens were used in the hospital cafeteria issued to nurses, aides, etc., to be used in exchange for meals. These are collected along with the Kibbutz paper script.

The Israel Government Coins and Medals Corp., thru the efforts of Edward Schuman, Sidney Olson and Sheldon Lelchuk, struck a medal in 1973 to officially commemorate the 100th anniversary of the founding of the Shaare Zedek Hos-

pital committee in Germany, and the commencement of the new hospital complex.

The Obverse shows the projected new buildings (in part). The inscription "In the Service of Jerusalem" is in both Hebrew and English.

The Reverse shows the emblem of the hospital, the numerals 100 and superimposed over the numeral the Hebrew word for years. The ribbon forms the Hebrew letter "kof" signifying one hundred. And in both Hebrew and in English, Centenary and the dates. The medal was struck in Silver and Bronze, and is presented to select donors who aid the project and is not offered for sale.

Shaare Zedek had long ago earned the special affection of Jerusalem's people who call it "Jerusalem's Hospital With a Heart." Shaare Zedek is a modern hospital which preserves and observes ancient Jewish tradition. This synthesis of the Torah point of view and modern medicine has kept Shaare Zedek one of the few institutions in the world where medicine has not become depersonalized and where doctors continue to place the emphasis on treating people and not diseases.



Paper Tokens Used for Meals

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. Because of the edict "*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath,*" how do you account for the acceptance of the Shekel of Tyre containing the portrait of a foreign diety (Melqarth) and an eagle on the reverse as valid for the payment of the half shekel Temple Tax which was required from each male over the age of twenty. Also, I note that the coinage of the State of Israel observes this regulation and contains no portraits or animals. How do you account for the Herzl and Weitzmann effigies on the coins of 1960 and 1962?

Dr. L. K., Rochester, N.Y.

A. It is true that the ancient Jews did not place any likeness of living things on their coins. There were some exceptions. On one issue, Herod placed an eagle on a pruta. In addition, later kings like Herod Phillip II and both Agrippas had portraits of the Roman emperors plus, in the case of the Agrippas, their own heads on the coinage. In these latter cases, the coins were meant for circulation in the territory occupied by non-Jews. The Shekel of Tyre was acceptable for payment of the Temple Tax because it was of the Phoenician standard, and weighed respectively 220 and 110 grains for the shekel and half-shekel. This was identical to the later Jewish Shekel and Half Shekel of the First Revolt. Other shekels of the area were Selucid, Ptolomaic, Cities of Sidon etc. which were keyed to the Attic Standard which had a greater weight, 270 grains but variations in metallurgic composition. At best this answer is an oversimplification, but more detailed study is available in *Historia Numorum* by Head and Kadman's analysis in "*Coins of The Jewish War.*" Kadman has charts that show the remarkable conformity in weight and metallic content of the Shekels of Tyre (22 B.C.E. - 65 C.E.) and the Jewish Shekels. The

"*kohanim*" it appears had their standards and did not wish to receive any more or less than a standard weight and fineness of a half-shekel.

As to portraits of persons on the modern coinage, the State of Israel does abide with the edict affecting portraiture. However, it is their interpretation that the coinage shall not contain any portraits of a LIVING person and so the likenesses of Herzl and Weitzmann were approved for their respective issues.

Q. Do you observe any basic differences of an American Numismatist collecting U.S. coins and the neophyte collecting Israeli coins?

T. H., Norfolk, Va.

A. I like that word Numismatist which I assume that you refer to a collector that is just beginning his hobby. I do note quite a few differences. The U.S. oriented collector usually starts at a younger age and starts collecting trade coins usually out of circulation. Still sticking to the inexpensive trade coins, if he retains his interest, he goes back in time and may stick to copper cents like Indian Cents or if he likes silver he tries for a date set of Mercury dimes or perhaps Indian Nickels. In the beginning, he is more interested in a given date and mint than he is in condition. By the time he has been collecting for a few years and has advanced up the collecting ladder, he decides to specialize in a series or two like large cents or bust half-dollars and now goes out for the first time and seeks, on a selective basis, more exotic material at relatively higher costs.

The fellow who starts collecting Israel items is usually introduced to the current material as a new subscriber or as a new member of AINA. He will start in the current series, spend a lot of money on his first coins, starts another series in a few months and keeps looking forward to the next issue. But because of his lack

of introduction to basic numismatics there is a feeling on his part that he is stepping backward if he collects trade coins or kibbutz PAPER money. He is hesitant to self education in reference to ancient coins such as Hasmonaean where he will be faced with transliteration of an archaic Hebrew or the city coins of the area where he must learn to read some fairly constant Greek and Roman legends. There is nothing wrong with buying two new coins and one state medal per annum. It's a mitzvah. Unfortunately, it's not numismatics. If this prototype indi-

vidual subscriber or AINA member does not join INS clubs; absorb and not just glance at the articles in the SHEKEL; learn a little history of the Jews in relation to Ancient Jewish Coins by reading David Hendin's compact easy-to-read survey; examine a Kagan, not for the prices, but for the story, the art, the beauty of Israel's money and medals; he will become a statistic. Unless the flame of numismatic knowledge is lit, attrition sets in approximately four years later and the prototype is lost and only ashes of an ex-hobby remain. The solution is education.

Coins instead of swords

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and abundance within thy towers."

So wrote the psalmist centuries ago, but the sentiment is more alive in December 1977 than it has been in the past three decades of strife and futile struggle in the Middle East.

In 1967, Israel marked her stunning victory in the Six Day War with a silver 10-pound commemorative; in 1974, Egypt marked the season of success she enjoyed in crossing the Suez Canal in the Yom Kippur-Ramadan War with three commemoratives.

The recent dramatic breakthroughs in the old, stale, unoriginal and tangled 30-year stalemate in Arab-Israeli relations, brought about by the simple humanity and incredible courage of Egyptian President Anwar Sadat and Israeli Prime Minister Menahem Begin, may be opening a new vista in world numismatics as well.

Imagine coins commemorating peace instead of war; cooperation instead of bitter and fruitless stalemate; prospering friendship in place of wasteful, unproductive hatred. By vaulting directly over the barriers of 30 years, Sadat and Begin have showed a weary

world a dazzlingly clear path toward peace.

Those who have toured Israel with the American Israel Numismatic Association will recall the half-serious, somewhat wistful observations of the guides, "perhaps next year, we can stop off in Cairo, or cross over yonder in the desert to the ruins of Petra..." How great a good for all concerned if numismatics, the traditional bringer-together of men everywhere, could freely play its part in healing the wounds of this hoary conflict.

Imagine the benefits of museum interaction, archeological cooperation in this historic region, were the Israeli greats such as Yigal Yadin and Ya'acov Meshorer free to assist their professional colleagues across the borders; what might not be accomplished for numismatics as well.

Isaiah predicted what may be happening with his joyful promise, "...they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." As for Sadat and Begin, another great prophet born in their region some 2,000 years ago had it when he pronounced, "Blessed are the peacemakers, for they shall be called Children of God."

by David T. Alexander

First Necessity Currency – Palestine, 1914

By FRANZ FRANKL

PALESTINE, a part of the Sanjak Syria, was the most neglected and poorest district of the Ottoman Empire. In 1903, The Anglo Palestine Company, forerunner of the Anglo Palestine Bank Ltd. opened its first branch in Jaffa.

David Z. Levontine was the general manager. S. Hoofien was transferred in 1912 from Cologne to become assistant manager. In those dynamic and turbulent years up until 1948, the bank and Mr. Hoofien were in the forefront of the development of the Promised Jewish Homeland.

Tel-Aviv was founded in 1908. According to the archaic (Turkish Laws) a corporation could *NOT* own land, or

several settlements issued metal tokens which circulated as small change contrary to Turkish law. Several also issued paper tokens. The religious institutions in Jerusalem — Yeshivat Torat Chaim and the various Kolelim issued script in many denominations. Many of the Kolelim had little financial backing, with too much money being floated, and this eventually led to the collapse of the Kolel system. (see article this issue: *Halukkah Money*.)

After Germany declared war on Russia (August 1st, 1914) Tel-Aviv was hit by an economic crisis. Recent Russian immigrants, depending on financial support from their former homeland, were hit the hardest. Everyone expected Turkey to



register mortgages. The Bank first obtained the money, registered the name of the land in the name of the chairman, who, in turn granted the mortgages.

The Turkish monetary system was in chaos. The Syrian piastre was the basic unit, however a different rate of exchange was used in the individual cities, in the railways, post offices, etc. Banks and hotels charged from 1 to 1½ piastres for making change, and the exchange loss in foreign gold was 4%. Change was always in short supply, and Turkish paper money value was always questionable.

In the latter part of the 19th century,

enter the war on the side of Germany (Oct. 12th, 1914) but even before entering the war, Turkey imposed a heavy tax on Tel-Aviv. The Anglo-Palestine Bank, an English company was in danger of being an enemy company.

The bank had just one intention — to maintain the functions of the bank. The books and almost all cash were distributed to "trustworthy people." On August 27, 1914 "Registered Cheques" (sometimes called Banknoten) were issued in denominations of 5-10-20-50-100 Francs and distributed to the same "trustworthy people" who had to sign the cheques be-

fore circulating them. The cheques were endorsed and guaranteed on the back "to the extent the situation of its reserve will allow it." On the face "Registered" was printed on the line above the name of the bank. Instead of the name of the payee; "Against this cheque to myself," was imprinted on the first line, the amount in figures and written out, appeared on the face. Old check blanks printed 190-by Industrial Druckerei, Wien (Austria) were used.

The Tel-Aviv Waad formed the "Committee of relieving the Crisis" which consisted of M. Dizengoff, B. Jaffa, Dr. A. Rupin, S. Hoofien and eight others, to alleviate the shortage of change, and raise money for the Turkish tax. Only half of the 4,000 Franc tax had been raised thus far.

The WAAD tokens in denominations of 1 Franc, 1, ½, ¼, 1/20 Bishlik were printed uniface on perforated white paper. They had serial numbers, prefixes and were rubber stamped "Waad Tel-Aviv." Except for the 1 Franc tokens of the first printing (91x81mms) the uniform size was 73x55 mms. Bezalel Jaffe's was

the main signature — A. Etkind's signature appeared on almost all tokens as well. As more and more tokens had to be signed a rubber stamp was made for Jaffe's signature.

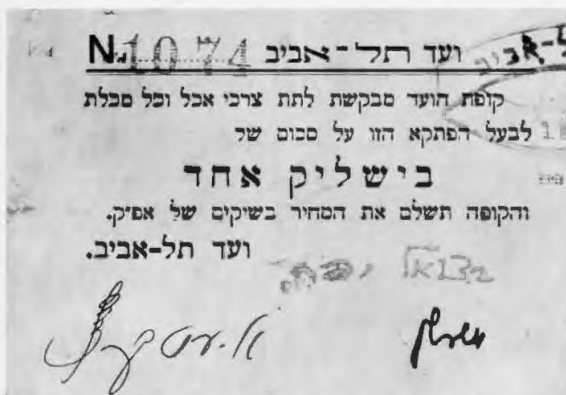
The Zeev Assurs Printing Press, Jaffa, printed all three issues of the tokens. No license to issue the tokens was granted by the Turks. The Turkish Procurer in Jaffa, permitted the circulation, however the military commander of Jaffa prohibited this. On January 13, 1915 The Waad tokens were withdrawn. Some years ago Mr. Etkind found in a drawer 1 Bishlik tokens, not issued, not numbered, not stamped, but signed A. Etkind. Apparently a new issue of the series was in preparation when the withdrawal was ordered. The Waad tokens are promising "... payment will be made with a check of the Anglo Palestine Bank."

The tokens first issued August 16, 1914, were to be redeemed with "Registered Cheques" issued ELEVEN DAYS LATER! It is the contention of the writer that both issues were "tied in" to preserve cash reserves for the uncertain times ahead.

THE EXTREMELY RARE 1914 TEL AVIV PAPER NOTE

The Turkish administration prohibited the use of these paper tokens. After being prohibited, they were withdrawn from circulation by means of an official announcement on posters issued by the committee which claimed to reimburse the owners of the tokens.

Following is the text of the poster: (Heading in Arabic)



1 BESHLIK. The obverse depicts in Hebrew, "Committee of Tel Aviv. The committee's treasury requests to hand over food stuffs and other provisions to the amount of 1 Beshlik to the bearer of this paper token. The treasury will pay its countervalue with checks of Apak. The committee of Tel Aviv."

"Announcement"

The paper tokens for foodstuffs issued by the municipal must be returned to the local government offices.

(Hebrew)

"Further to the official announcement concerning the prohibition of circulating paper tokens, the Committee of Tel Aviv informs all those holding Tel Aviv paper tokens for foodstuffs, at values of one Franc, one Beshlik, one half Beshlik, one quarter Beshlik and two tenth Beshlik, that they are expected to hand over the said paper tokens of the committee within ten days from today since the committee is obliged to surrender them to the government. As to those failing to hand over these paper tokens within the stipulated time, the committee will not assume any responsibility if thereafter it should prove impossible to exchange them or if the government will punish those caught still possessing them."

The Committee of Tel Aviv
Wednesday, January 13, 1915.

COINS USED IN JERUSALEM ABOUT 1650

By SAMUEL LACHMAN, Haifa

Much has been written about ancient Jewish coins. On the other hand the coins which were current in Eretz Israel during the various periods of the Middle Ages have still to be researched. The fact that the area was ruled by one or the other Islamic dynasty, does not always mean that all the coins of these dynasties were circulating in the country.

Considerable difficulties exist in respect of the coins of Ottoman Palestine during the 16th and 17th century. While Eretz Israel formed part of the *eyalet* (*pashalik*) of Damascus and partly of the *eyalet* of Saida, coins struck in Egypt formed a major part of the coins of the country.

The facts about the coins that were used in the country and about the monetary situation can be found in the writings of Jewish travellers. There is an account from the travels of Rabbi Moshe Poreith of Prag of about 5410 (1650). The original was written in Yiddish and this is a translation from the Hebrew version by Avraham Yaari.⁽¹⁾ The writer describes the coins and their values on the route to Eretz Israel and in Jerusalem. Some points are not quite clear, but in general as far as Eretz Israel is concerned the situation is well represented:

"On the route from Vienna to Sofia the value of 5 Ungrish (Hungarian denars) is 3 Kreuzer. There is a coin called 80 Spanish Kreuzer (Spanish pieces of Eight) and it is worth 80 Polish Groshen. Its value is all the way and even in Jerusalem 1 Reichstaler (Imperial Dollar). The Lion Daalder is not accepted on the way as it is in Jerusalem. From Constantinople (Istanbul) and further in Turkey

the value of the Reichstaler is not the same as in other countries or as it is in Jerusalem.

"Old Dorkish (?) — in Poland they are called old dreier (old pieces of 3) — 13½ of them are worth all the way to Jerusalem 1 Reichstaler, i.e. 1 dreier is worth 6 akces (Ottoman aspers), and 1 Reichstaler is worth 80 akces. 5 Bigdish Orter (?) are worth 1 Reichstaler until Belgrad (in Yugoslavia now, but then in Turkey). The ducats of all countries are worth 10 kreuzer less than in other countries. The Venetian ducat — called zecchino — is worth the same, if it has the full weight. In Jerusalem the ducat zecchino is worth 2-1/3 Lion Daalders. The Rial Taler (Spanish pieces of Eight) is accepted everywhere, and also in Jerusalem and is worth 1 Reichstaler. There is a silver coin in Jerusalem which is called para, and which is minted in Egypt. When you come to Rhodos, change 1 Lion Daalder for 33 paras, while in Jerusalem the Lion Daalder is exchanged for 30 paras."

(1) Avraham Yaari. Travels to Erez Yisrael by Jewish Immigrants. Tel Aviv 1946. p 273 (in Hebrew). (Mas'ot Eretz Israel).

PLATES

Venetian Ducat of Andrea Gritti.
1523 - 1539. 21 mm. 3.45 g.



An Egyptian para, or as it is usually called a "medin" of the Ottoman sultan Murad IV (1032 - 1049 H/1623 - 1640). 16 mm, 0.78 g.

Obverse reads: Sultan Murad the son of Ahmad Khan.

Reverse: May his victory be glorious. Struck in Misr year 1032. The Ottoman coins of this period bore the accession year of the sultans. The coins of other sultans are similar with appropriate names and dates.



Lion Daalders were struck in the Netherlands between 1576 and 1713. From about 1620 they were mainly struck for the trade with the Ottoman Empire. They were extensively used in Eretz Israel. The coin shown is of Westfriesland, dated 1633. 40.2 mm, 26.73 g.



Nineteenth Century Medals of Jewish Scientists and Intellectuals

By ELI SEMMELMAN, Haifa

JOSEPH ZVI (HERMAN) HERTZ, Chief Rabbi of Great Britain and the British Empire.

Rabbi Hertz was born in the year 1872 in the town of Rebrin, Slovakia. In 1884 he came to the United States with his family settling in New York. He attended the Jewish Theological Seminary of America, graduating in 1894. From 1894-1896 he served as Rabbi for the community in Syracuse, New York, before taking a pulpit in Johannesburg, South Africa. For his vigorous opposition to the discrimination of religious minorities by the Boer government, he was expelled from South Africa during the Boer War. But after the war, he was returned to his position and became the leading spokesman for the Jewish community. In 1913 he was nominated to the position of Chief Rabbi of England.

Rabbi Hertz was an active supporter of the large numbers of Jewish immigrants who came to England in this per-

iod. He criticized strongly the anti-Jewish policy of the Russian government. His positive statements of Zionist aspiration in the name of the Jewish Orthodoxy were contributing factors to the successful conclusion of the Balfour Declaration.

He fought vigorously against the Nazis and the appearance of Nazism in England. He attacked the anti-Zionist policy of the mandate government in Palestine.

He died in London in 1946.

The medal shown is in bronze, actual size, engraved by Beno Elkan, and minted at the Princess Mint in London. It commemorates 25 years of Rabbi Hertz being Chief Rabbi of England, and was issued by the Silver Jubilee Fund for Jewish Religious Education.

On the reverse in Hebrew "Joseph Zvi Hertz, Chief Rabbi of the Kingdom of Britain and its States."



COINS OF ANCIENT ISRAEL

by David Hendin



"A PLEA TO COLLECTORS"

I've always been surprised to find people who want to collect coins, but don't want to learn anything about them.

I'm reminded of the time I spoke before a group of folks, most of whom collected coins of modern Israel.

In part of my talk it became obvious that I could both read and write the ancient Hebrew language that appears on ancient Jewish coins.

And there was an exclamation of surprise: "*How did he ever learn how to do it?*" one fellow asked.

As I recall it, my friend Ed Janis, whose Aleph Bet column has been appearing on these pages for many years, said, "*He learned it while you were out hunting for a Seafaring!*"

This anecdote, then, raises a good question. Why do we collect? Not only ancient coins, but modern, medieval, or even tokens and medals.

To be sure there are many reasons to collect coins. We could list among them fun, investment, knowledge.

The true collector is driven by the force of all of these, plus more. It is not easy to explain the thrill of collecting to one who is not a collector. Many avid collectors would liken their continuing search for coins to the "*thrill of the hunt.*" Believe me, when one finds a particular coin after searching for many years it can be as exciting as bagging big game in Africa!

But I have never understood those who want to collect coins but don't give a fig about learning the stories of history behind them.

These are often the collectors who want nothing more out of their coin collections than to fill blank spaces in a book, or complete a set of numbers in a catalogue.

I have met hundreds of men and women who strive to fill those blanks, but who are turned off when it comes to making an effort to learn anything about the coins that are filling the spaces. Yet this is the most pleasurable aspect of coin collecting.

Since this is the first issue of *The Shekel* in the new year, I hope many of our readers will make the New Year's Resolution to learn a little something about each of the coins in their collection. Get to know the field.

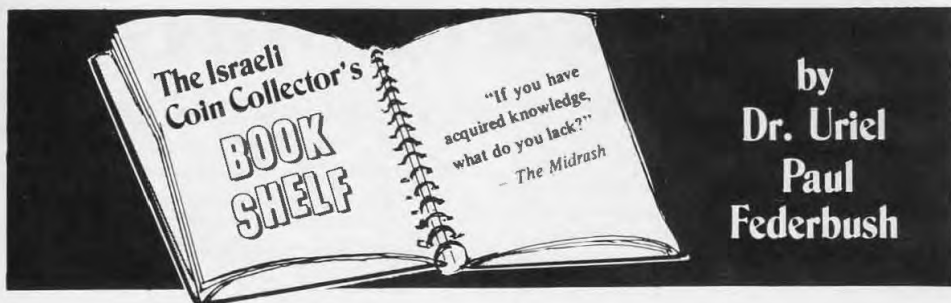
It is, for example, impossible to have a full appreciation of the coins of modern Israel without knowing a little bit about the coins of ancient Israel after which they are patterned.

And it is a shame to collect the coins of ancient Israel without understanding the entire history of the Jewish people right up to the modern day. Of course the background and history of the Bible—both Old Testament and New—is also important.

There are many, many books available on these subjects. A number of them are available directly from AINA and are mentioned in either this or previous issues of *The Shekel*. Once some of these books were rare and expensive. Today because of modern printing methods, reprints are often available for \$15 or less.

On ancient coins there are books by numismatists such as Rogers, Madden,

Continued on Page 29



In this issue a group of soft covered books or pamphlets will be reviewed. They do, however, impart useful information and may not be as well known to collectors as the more standard references.

Aramaic Graffiti On Coins of Deman-hur (Numismatic Notes And Monographs No. 77) by Charles C. Torrey (New York: The American Numismatic Society, 1937) Soft Cover. 13 p. + 2 pl.

This is one of the interesting and important ANS monographs. It discusses a hoard of Alexandrian Tetradrachms which contained coins with Semitic graffiti engraved on them. The hoard was buried in the year 318 BCE, with the coins having been minted in the previous decade. The inscriptions show that the Jews of Egypt used Aramaic as their internal language. They had lived in Egypt since Persian rule, but had thus not given up their native tongue. This had a unifying effect on the community, similar to that of Yiddish in the later European Jewish areas. The inscriptions are illustrated by plates. This is an interesting and little known aspect of Jewish numismatics.

Roman History From Coins by Michael Grant (London: Cambridge University Press, 1958) Soft Cover. 96 p. + 32 pl.

Covering Roman history, this book thus covers areas of interest to the collector of ancient Jewish coins as well. It points out that the First Jewish Revolt — of which a Shekel is illustrated — gave Vespasian his chance at military power. His success inspired perhaps the most successful of the Roman geographic coin types — the *Judaea Capta* coins. The use of the palm tree as a symbol for Judea was also emphasised. After the revolt, the

Jews were obliged to pay the Temple tax to Jupiter. Lists of the taxpayers had been drawn up with the help of informers. Nerva supposedly removed the abuses in the system, which resulted in his *Fisci Iudaici Calumnia Sublata* coin. Also mentioned are the Nabateans who also — like Herod — issued independent coinage and went further by using their native Aramaic language. This was allowed by Rome as some important trade routes were guarded by the Nabateans.

This small book emphasizes the importance of Roman Imperial coinage in the study of art, politics, economics, and religion. It shows the contribution coins can make for historical study.

Coins And The Bible by Martin Price (London: V. C. Vecchi & Sons, 1975) Soft Cover. 37 p.

The book begins its story before the introduction of coinage as we know it. Also ancient coins depicting Biblical motifs are illustrated and discussed. Also money used in Palestine is surveyed. The probable first mint in Palestine, that of Gaza, is discussed, dating it in the fifth century BCE. The "*Yahud*" coins are mentioned. Then came the Acco mint, established after the conquests of Alexander the Great. The "*lily*" coin of Antiochus VII (possibly minted in Jerusalem) is described together with a short history of Seleucid Syrian relations with Judea.

Descriptions of Jewish coinage follows. It begins with coins of Alexander Jan-naeus, and covers the Herodians, the Procurators, coins of the Revolts, and *Judaea Capta* pieces.

Coins relating to the New Testament are also discussed.

Continued on Page 29

The Tale of the Mikveh

EDITOR'S NOTE:

A dozen or so years ago, while attending an east coast coin convention, broussing through the bourse area, I heard my name called out. The dealer that called me shall remain anonymous. "I have something for you," he said. I walked over. "Here are two Jewish Bath House tokens" He had presumed that Mikveh referred to the ritual bath ceremony of the orthodox. I paid a handsome price for two bath house tokens, but a pittance for the ½ and 1 community tokens of Mikveh Israel. Buy the book before the coin. E.S.

The 1970 Independence Day Commemorative Coin was dedicated to the centenary of Mikveh Israel, the first agricultural school in Eretz Israel, a school that bears with such deep import a Hebrew name that signifies the "Hope of Israel".

In a country where things are either thousands of years old or very recent, the celebration of a centenary, in fact the first centenary in modern Israel, has a profound meaning.

Truly, the creation of the agricultural school at Mikve Israel one hundred years ago, at a time when there was not a single Jewish farmer in the Land was bound to take on an importance which the founder himself, Charles Netter, did not dare to foresee.

As David Ben-Gurion was to say: "The creation of the State was made possible by the foundation of Mikveh Israel. If Mikveh Israel had not been founded, I doubt whether the State of

Israel could have been born. That's when it all began, and it only remained for us to complete the work at the political and national level."

The Alliance Israelite Universelle

The Alliance Israelite Universelle was founded in Paris in 1860 "to strive everywhere for the emancipation and moral progress of the Jews." Among its founders were personalities prominent in French public life, such as Adolphe Crémieux, Narcisse Leven, Charles Netter, Eugène Manuel. This was the first Jewish international organization, and it had to struggle against anti-Semitism, discrimination and civil inequality. More and more it intervened with the Governments of Europe, and, in 1878, at the Berlin Congress, it played a decisive role, when thanks to its efforts, civic equality for Jews was granted in Bulgaria, Serbia, Montenegro, and Romania.

Together with this far-reaching political activity, the Alliance undertook a widespread system of schooling. Particularly disturbed by the misery and ignorance in which many Jewish communities lived around the shores of the Mediterranean and the Near East, it opened school after school in fifteen countries from Morocco to Persia. These schools provided education to the Jewish masses there, the Sephardic and Oriental elements being the principal beneficiaries. Most of the Jewish communities in those countries no longer exist as they once did, though Alliance schools still function for the remnants in Morocco, Tunisia, Lebanon, Iran and even Syria.

It was within the ambit of this undertaking that the Alliance Israelite Universelle, in 1870, founded the first agricultural school in Eretz Israel and called it Mikveh Israel. In 1882 the first vocational school was founded, then the first primary schools came into being.



1970. Mikveh Israel School Presentation Medal. 45mm., Tombac.

This medal was issued to commemorate the 100th anniversary of the founding of the first Agricultural School in Israel.

Charles Netter, the Founder

Charles Netter was born in Strasbourg, France, on 14 September, 1826. Businessman and merchant, he devoted ever more time to the struggle against discrimination and for Jewish emancipation. It was in his home that, in 1860, the inaugural meeting of the Alliance Israelite Universelle took place. He was its founder and its tireless moving spirit.

In 1868, Charles Netter was entrusted by the Alliance with the task of studying the condition of the Jews in the Holy Land. He found there a number of disorganized and destitute communities and quickly realized that, under such conditions, opening schools would not solve the problem and decided instead that possibilities of work should be created for them.



Modern Classroom in Mikveh Israel

An idea took shape in his mind: to establish an agricultural school in Palestine which will become an instrument of the return of the Jews to farming.

At that time, there was not a single agriculturist in the Land. In 1869, Netter presented a detailed project to the Central Committee of the Alliance. His enthusiasm was contagious and his proposal was ratified.

He liquidated his businesses and

applied himself totally to his project. In Constantinople he obtained from the Sultan Abdul Aziz, a "firman" leasing to the Alliance Israelite Universelle 650 acres of land not far from Jaffa, against an undertaking to open an agricultural school there.

On the spot, he set himself to fixing the boundaries, the fields and the orchards. He erected the first buildings, sank wells and constructed a network of irrigation channels.

At the end of three years, the school had twelve pupils and the main difficulties seemed to have been overcome. In 1882, when the first Russian immigrants, the famous "Biluim" arrived, they were able to get agricultural training at Mikveh Israel.

Netter was devising new plans when he died suddenly on 2 October 1882. He was buried in Mikveh Israel, where his grave is a landmark shaded by century-old trees.

A visionary and a man of action alike, Charles Netter holds a special place in Jewish history. Was there anything more fantastic a hundred years ago than to found an agricultural school in Palestine, when not a single member of the community occupied himself with farming? Yet, the project inspired by him, was to herald Jewish agricultural renaissance in Eretz Israel, and be the prelude to the rebirth of the State of Israel.

The School of Mikveh Israel

During the century since its founding, the school has fulfilled a three-fold role:

- the forming of manpower for manual farmwork, as well as for the most varied agricultural techniques.
- research into modern techniques and their elaboration
- technical assistance to farm villages.

The research work and the techniques developed at Mikveh Israel led in particular, to the modernization of citrus growing, the introduction of avocado, the acclimatization of new

Tale of the Mikveh

species of poultry and cattle, the study of problems of soil and fertilizers. These advances have contributed to make Israel's agricultural standards among the highest in the world.

The grounds of Mikveh Israel today cover 800 acres. Situated at the outskirts of Tel Aviv, it straddles on either side of the national highway linking Tel Aviv to Jerusalem. Eight hundred pupils, boys and girls, aged 14 to 18 years are given an agricultural secondary education. Students are accommodated according to sex and religious observance in four dormitories. The school term lasts eleven months, courses being equally divided between theoretical studies and practical work. On completion of their studies pupils are awarded a diploma or a matriculation certificate.



Wine Cellar

Mikveh Israel is also renowned for its wine cellars, which produce some of the best brands in the local market, as well as for its botanical garden, which boasts of 1,200 different plant species and is one of the finest and most comprehensive collections of its kind in the country.

A hundred years ago, Charles Netter and the Alliance Israelite Universelle sought to prove that "a Jew can be an agriculturist where he deems it opportune to be one". In celebrating

the centenary of Mikveh Israel officially this year, the State of Israel renders tribute to its founders, who launched this tremendous revolution in contemporary Jewish history, the return of the Jew to the soil.



1000 Lira Paper token of Mikveh Israel

Approximately about 1880, to alleviate the shortage of coins in the area, several communities resorted to the issuance of metallic tokens. These were issued contrary



to Turkish law. The denomination is stated as simply 1, $\frac{1}{2}$, $\frac{1}{4}$, without any other further description. All are of the highest



rarity, with the $\frac{1}{4}$ exceedingly rare. They are (the few known) all found in various degrees of wear, evidently having had



excessive circulation. The name "MIKWEH ISRAEL" plus denomination on the obverse, the letters A I U for Alliance International Universal on the reverse.

DESCRIPTION OF THE COIN

The coin features agricultural motifs on both sides.



Obverse: In the centre, from top to bottom, the following elements: the nominal value of the coin — 10 Israel Lira, the main building of the Mikveh Israel School campus, the years of the centenary—5630-5730 in Hebrew letters and below their equivalent — 1870-1970.

On the exergue, in a semi-circle, the words ISRAEL, in Hebrew in the centre, in Arabic to the left, and in Latin letters to the right. Framing the central motif on the left side — the simple ornament of a stylised spiklet of corn.



Reverse: On the upper left, in four lines of Hebrew script, the inscription: "Centenary of Mikveh Israel". Below and across the field of the coin, a schematic plough.

On the exergue, in a semi-circle, the Hebrew name of the Alliance Israelite Universelle: Kol Israel Haverim.

On the edge the inscription in Hebrew "22nd year of the State of Israel".

Designed by Shlomo Rotem.

Details of the Coins:

Nominal value: IL— 10; Metal: Silver 900;

Diameter: 37mm; Weight: 26 grams.

C/151 — BU. Quantity: 47,604.

Minted in Jerusalem.

C/152 — Prof.* Quantity: 22,500.

Minted at the Swiss Federal Mint, Berne.

* The proof coins are marked with a tiny Hebrew 'Mem'

COLLECTOR'S BOOK SHELF

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The illustrations are excellent and well described in the text. There is also an index at the end, as well as an additional index of Biblical references to coinage.

The Story of Israel In Coins by Jean and Maurice Gould (Hollywood: Wilshire Book Company, 1971) Soft Cover. 137 p.

This is a book written with popular appeal in mind rather than as a Scholarly work. In this the author succeeds admirably. It is especially useful for beginning and junior collectors.

Illustrations are used to sketch the story of Israel. It begins with the pre-state story of the Zionist movement, describes the birth of the nation, and then depicts different aspects of national life; institutions; locales; and personalities.

Profusely illustrated by coins and medals, it includes both official and privately issued items. A section "About the Coins and Medals" at the conclusion of the book describes each of the items illustrated.



COINS OF ANCIENT ISRAEL

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Hill, Reifenberg, Meshorer, and, yes, Hendin.

Get one of them. Look at the photographs. Read some of the history. Enjoy it. Close your eyes while holding a coin of the Maccabees in your hand. Let your mind drift to the time that one of your forefathers may have been holding the very same coin some 2,000 years ago. What was he buying? What had he sold? What was he doing? What was his name?

There are no firm answers to those questions, of course. But letting your imagination run wild with them can be a fantastic experience.

The Medal That Commemorates 3 Villages

ABOUT FORTY YEARS AGO (March 1938 to be exact) a small group of Jewish farmers established a settlement at Hanita. During the troubled years of this era, when Arabs rioted in Mandatory Palestine, a daring and challenging form of Jewish settlement was undertaken in the far remote corners of the country. New farming complexes were established literally overnight, completely defended by watch tower and stockade.

The settlement of the Western Galilee began with this modest beginning with Hanita, a settlement on a lofty and lonely hill, on the Lebanese border. Soon after, Matzuba and Eylon were established and these three tower and stockade villages later joined by Nahariya on the seashore were the only outposts in the region at the outbreak of the War of Independence. They helped materially to include that region in the original map of the State of Israel.

In 1963, to honor the 25th anniversary of the founding of these villages, the Israel Government Coins and Medals Corp. issued the Tower and Stockade Medal. This is the story of this medal and how it came to be designed as it is.

The idea came from the settlers of Kibbutz Hanita and the Sulam Zur, which is the name of the District Council of the area. The Council represents the various Kibbutism.

Two quotations from the Bible were suggested for the medal.

"A tower of strength from the enemy"
(Psalms 61,4) and

"Let us make about them walls and towers"
(Chronicles II 14,6.

The following design was in due course adopted.

Obverse: the emblem of the District Council, a section of the map of Western Galilee, from the Lebanese border and the sea, and pointing to the three settlements of Hanita, Mazuba and Eylon, with the inscription *"Twenty-fifth Anniversary of the Settlement of the Western Galilee."*



Kibbutz Villages of (top) HANITA, (middle) MATZUBA, (bottom) EYLON.

Reverse: a tower and the verse from the Chronicles in both Hebrew and English, and the dates 1938-1963.

The Israel Government Coins and Medals Corp. invited four known artists to submit designs of their ideas for the medal using the above requirements.



TRIAL DESIGNS SUBMITTED BY (top left) BASS, (2nd from top) ZIM, (next to bottom) NEUMANN, (bottom) ROLI. On the right are the ACTUAL MINTING DIES.

Drawings four times as large together with a photograph of the design in actual size (59MM) were to be submitted within a month. The design selected by the company need not have both obverse and reverse done by the same designer, but could be of different designers if so approved.

The four sets of designs, submitted by the firms of Joseph Bass, Yaacov Zim, Gabriel Neumann and Roli, all of Tel-Aviv are shown.

The committee which noted with pleasure the generally high quality of the entries, was unanimous in choosing for one side, a most novel treatment by Neu-

mann, and, for the other Roli's idea of using the letters of the word "*Homa*" (Wall) in the design of the wall itself, and the tower behind. This, as well as the shape and the arrangement of the lettering was commended.

The winning artists duly introduced improvements suggested by the company, and the actual minting was awarded, on bid, to the firm of Kretchmer in Jerusalem. The dies were also made by Kretchmer and are pictured in the article.

The next time you chance upon this medal, look at it a bit closer. Examine its design a bit longer. Remember its history. Surely it ranks with the best.

DESCRIPTION OF THE MEDAL

The obverse is divided into three sections: on the left, in raised Hebrew letters, appears the inscription "25th Anniversary of the Conquest of Western Galilee." On the upper right, the emblem of the Regional Council, and, on the lower right, a schematic map of Western Galilee, with the three "tower and stockade" villages.

A pattern of sea-waves is seen to the West, and the Lebanese border is marked to the North.

Reverse: The Hebrew letters of the verse from Chronicles II, 14,6: "Let us make about them walls and towers," forming the stylised outline of a "tower and stockade" foundation. Underneath in English, the years "1938-1963" surrounded by their equivalent in Hebrew lettering. Around the rim comes the passage from Chronicles in its English version.

On the edge, a miniature emblem of the State flanked by the words "State of Israel" in English and Hebrew.

Details of the Medal

Metal: Bronze
Diameter: 59 mm
Weight: 114 gm
Quantity: 5,0000



INAUGURAL MEETINGS OF THE NEWEST ISRAEL NUMISMATIC SOCIETIES



I.N.S. OF BUFFALO

Robert Scheur, President Pro Tem (sitting left); Fred S. Cohen, New Issues Chairman (sitting right); Gilda Tunis, Corresponding Secretary (left); Tillie Lazerson, Recording Secretary (right); Doug Miller, Corr. Sec. Pro Tem (center).



I.N.S. OF ST. LOUIS

(Top left) Bernard Schram, Treasurer; (top 2nd) Dr. Aaron Hendin, President; (top 3rd) Benjamin Eisner; (top 4th) Allan M. Koplar, Secretary; (middle left) Louis Sarasohn, (middle 2nd) Maurice S. Eichler; (middle 3rd) Robert Sugar; (lower left) Nachum Hacohen; (lower right) Morris Bram.

ISRAEL NUMISMATIC SOCIETIES

The following is a list of all Israel Numismatic Societies in the United States and Canada. We urge all A.I.N.A. members within traveling distance to join and enjoy the pleasures and benefits that are derived out of club membership. The A.I.N.A. office will be pleased to advise you of any meeting time and place upon request. Should several collectors get together and wish to form a new society, A.I.N.A. will help them get started. Our goal, a club in every state.

I.N.S. of Alaska
All of Alaska
I.N.S. of Brooklyn
Borough of Brooklyn, N.Y.

I.N.S. of Broward
Broward County, Florida

I.N.S. of Buffalo
Buffalo, N.Y.

I.N.S. of Central New Jersey
New Brunswick, Highland Park, N.J.

I.N.S. of Cleveland
Greater Cleveland, Ohio

I.N.S. of Connecticut
Hartford, Connecticut

I.N.S. of Georgia
Atlanta, Georgia

I.N.S. of Greater Miami
Miami Beach, Florida

I.N.S. of Illinois
Greater Chicago area, Illinois

Israel Coin Club of Los Angeles
Los Angeles, California

I.N.S. of Los Angeles
Los Angeles, Beverly Hills, Calif.

I.N.S. of Long Island
Long Island, N.Y.

Minnesota Israel Numismatic Society
Minneapolis, Minnesota

I.N.S. of Massachusetts
Greater Boston area, Mass.

I.N.S. of Michigan
Greater Detroit area, Michigan

I.N.S. of Maryland
Greater Baltimore area, Maryland

I.N.S. of Montreal
Montreal & immediate area, Canada

I.N.S. of North Jersey
Teaneck, New Jersey

I.N.S. of New Orleans
New Orleans, Louisiana

I.N.S. of New Jersey
Short Hills, New Jersey

I.N.S. of New York
Borough of Manhattan, N.Y.

I.N.S. of Orange County
Orange County, California

I.N.S. of Pennsylvania
Greater Philadelphia area, Pa.

I.N.S. of Greater Pittsburgh
Pittsburgh and Western Pa., Pa.

I.N.S. of Quens
Borough of Queens, N.Y.

I.N.S. of Rockland County
Rockland County, N.Y.

I.N.S. of Roslyn Heights
Roslyn Heights, N.Y.

Richmond I.N.S.
Richmond, Virginia

I.N.S. of South New Jersey
Greater Camden County, N.J.

I.N.S. of San Fernando Valley
San Fernando Valley, Calif.

I.N.S. of Sacramento
Sacramento, California

I.N.S. of San Francisco
San Francisco and immediate area, California

I.N.S. of San Gabriel Valley
San Gabriel, California

I.N.S. of St. Louis
St. Louis, Missouri

I.N.S. of Texas
Houston, Texas

I.N.S. of Tidewater, Virginia
Norfolk, Virginia

I.N.S. of Toronto
Toronto, Canada

I.N.S. of Tampa Bay
Tampa, Florida

Westchester I.N.S.
Greater Westchester area, N.Y.

I.N.S. of Washington, D.C.
National Capital area,
Washington, D.C.



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